

Ernest A. Perry
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CHRISTIAN MONTHLY REVIEW

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"For God so loved the world, that he gave his
Son, that whosoever believeth on him should not p
eternal life."—John 3:16.

Christian Monthly Review

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Vol. XI. Meaford, Ont., August, 1926 No. 8

EDITORIAL

A PLEASANT TRIP.

By E. G. C.

... pleasure of Mrs. Collins and ... and Sister A. W. Stevenson, to be ... July 25th, in their All-Day ... which is found elsewhere in ... were pleasantly housed ... Sister J. C. Bailey. ... " route to Wards- ... and longer, way. We ... for the C. M. R. ... refinery in the ... sweet place. Sim- ... e were pleasntly ... me of Dr. Lily ... work and so is ... Lipscomb Col- ... or the summer. ... d Sister H. M. ... We had in- ... esired. We ... kindly,

pleasantly waiting, as a Christian can, just wait on whatever God has in store for her. It will s be sixteen years since she was stricken. Just this connection read Heb. 12:3-13. At Wella we visited some old Meaford friends. From there we went to, and spent a too brief time at, "The Falls," one of nature's masterpieces. Here I answered a few questions, and crossed the bridge, which at that point connects two peaceful neighbors, and, for sentimental reasons, set my feet on Uncle Sam's land, the land "where I was born in," on a frosty day in December, "Way down South in Dixie." Leaving "The Falls" we made a hurried call at St. Catharines, upon Bro. C. H. Claus, who has recovered from his recent illness, but whose wife is not well. From here to Jordan where we spent a very pleasant night with Bro. and Sister O. E. Tallman, renewing friendships dating back to "M. B. L. C." days in Nova Scotia. They apologised for not giving us supper (we arrived late), but redeemed themselves by giving us a chicken breakfast. From here to Beamsville, where we hurriedly called on Bros. Chas. and Roy Watterworth. And because of the early hour, had to be content with a telephone call to others. Thence to Hamilton where we called on an old friend and some kinsmen. Thence to Toronto on business and a brief visit with Bro. G. C. Yake. From here we journeyed homeward, arriving in good shape, but tired, having enjoyed the brief visit with our friends, and wishing for more time to see others.

Our Associate Editors

SELKIRK MEETING.

By H. M. Evans.

The Church of Christ here began a meeting on the 20th day of June and closed on July 4th. We had splendid audiences each evening and the best of attention, and while we had no visible results we know that God has said that His word "shall not return to Him void." The preaching was done, and well done, by Bro. O. E. Tallman, of Jordan, Ont. Satan has great patience and his assistants in this locality are certainly possessed abundantly of the same old commodity of the Master. The Devil inspired Rehoboam's advisers and the once united kingdom was forever divided. He has not tactics yet. He is a wonderf

A BIRTHDAY GATHERING.

By H. M. Evans.

The eighty-fifth birthday of Bro. Thos. Cooper took place on July 4 the day Bro. Tallman's meeting closed. It was celebrated at the home of Bro. J. J. Hoover in a lavishly spread picnic feast on the lawn and was attended by about seventy or eighty of the descendants, relatives and friends of our brother as well as brethren from Smithville, Welland, Jordan and St. Catharines. A very pleasant afternoon was spent together. The day will be long remembered with pleasant thoughts. Bro. Cooper was the recipient of many congratulations upon his arrival at the 85th milestone of his life's pilgrimage.

(We regret the above reports were received too late for July No.—Ed.)

IN HOW FAR ARE WE SAVED BY GRACE?

By Earl C. Smith.

That we are saved by Grace is explicitly taught in God's word: "By grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works that no man should glory. For we are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them" (Eph. 2:8-10). "Who saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before times eternal" (II. Tim. 1:9). These two passages clearly establish the fact that our salvation is by God's grace and is not by our works. On this point it is not necessary to say more, except that my reader may be saying in his heart, "But I understand that God requires us to do something." So He does; but those two passages cannot be misunderstood on these two points: (1) We are saved by grace; (2) We are not saved by our works. Let us let it rest at that for a moment.

But what does it mean to be saved by grace? It means that we are saved not for anything that we are, nor for anything that we have done, but we are saved for what God is and for what He has done for us. This truth is revealed in the very name of our Lord Jesus: "She shall bring forth a son; and thou shall call His name *Jesus*; for it is He that shall save His people from their sins" (Mat. 1:12). This is a precious truth to both saint and sinner. If a sinner is saved, not for

what he is but, for what God is, then he can be assured that he is not too bad a sinner for God to save. To be sure he is not too bad a sinner to save himself; we are all that. But saving sinners is Jesus' work (I. Tim. 1:15; Matt. 1:12) and "Is anything too hard for the Lord?" (Gen. 18:14). If we are saved not for what we do but for what God does, then we Christians need not be fearful and dreading to meet God. Sure enough we are not able to stand, but if saving from sins is Jesus' work, He is able to make us stand (Rom. 14:4; Jude 24; II. Cor. 9:8). I tell you this is precious truth. The sinner need not be without hope, and the Christian need not be without assurance, rest, peace of soul. In heaven, all of our crowns we will cast before the throne, and the new song will be "*Worthy Art Thou.*" We are worthy only in that we are in Him and are partakers in all of His glory, and, that, through His grace.

But in how far is our salvation by grace? It is by grace through and through, from start to finish. Here is a most comforting passage of God's word that establishes this without a doubt: "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time" (I. Pet. 1:3-5).

Now our salvation has its beginning in our being begotten again. This, we are told, God has done for us: "God . . . Begat us again."

Our salvation has its end in the incorruptible inheritance in heaven; this, God has reserved for us. Sweet word "reserved"! Surely I can really "rejoice always" when I have the assurance that yonder in heaven is an incorruptible inheritance that God has kept apart for me! Just for me! That not because I am good but because He is good (Mrk. 10:18)! Hallelujah! Praise His name! Surely no assurance ever filled a soul fuller or brought more peace.

But some are fearful and uneasy, consequently do not have this joy, because they are thinking of the long way between the begetting again and the incorruptible inheritance; they are thinking of the possibility of falling on this long way (there is that possibility). And some sinner refuses to receive the begetting, because he is thinking of this possibility of spoiling on the way. In the first

place, we have no right to think of it as a long way; we have only the right to be watching for our Lord Jesus. We must not anticipate any long way between the beginning and the end; we must think only of our standing with God just now, for we must always be hoping that Jesus will come. To plan for a long time is to be like the man who said "My Lord tarrieth." But, in the second place, this keeping matter between the beginning is also God's work: "Who by the power of God are guarded." My sinner friend, don't be afraid about holding out; the God who makes a new creature of you holds you up. My Christian brother, don't be faint-hearted and fearful; "God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work" (II. Cor. 9:8).

But some of my readers want to know what man's part is. Go back and read the passages quoted and you will see. The statements are: "By grace are ye saved and through faith" (Eph. 2:8), and "Who by the power of God are guarded through faith" (I. Pet. 1:5). Then faith is man's part, and faith means to trust God to do it. So then man's part in his salvation is to trust God to save him all the way through. Now some reader will ask, "Don't you think God commands us to be baptized?" I know He does: "And he commanded them to be baptized in the name of the Lord Jesus" (Acts 10:48). And "Don't you think baptism is unto the remission of sins?" I know it is: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins" (Acts 2:38). But let me tell you here, that any one who is baptized without a faith in the all sufficiency of Jesus' work for our salvation had as well not be baptized. Baptism is faith acted. Faith is to receive what God has done or is doing, or to wait for what He will do. Baptism is an acted confession to myself, to God, and to any who may witness that I trust Jesus to save me.

IN ANY CASE.

(From the Boston Transcript)

A young clergyman gave out the weekly church notices as follows:

"On Thursday, God willing, there will be a mothers' meeting at 5 p.m.

"On Friday, God willing, and the weather permitting, we will hold the church committee meeting at 7 p.m.

"On Saturday, in any case, there will be the usual choir practice at 6 p.m."

MISSIONS

INDIA.

By H. McKerlie.

After one hundred and fifty years of British rule, India is still the greatest black spot under the Union Jack. On its area of 1,903,743 square miles, dwell 330,184,877 human souls—one-fifth of the world's population. Among these many millions, 5,911 Christian missionaries are at work. This means that there are not quite eighteen missionaries to each million of the population, a proportion which would mean only 180 preachers for whole Dominion of Canada. In all the ten great mission fields of the world to-day only two—China and Central Asia, and Malaysia show greater need for workers, the former having only fifteen, and the latter only fourteen to the million of natives. Africa is better placed with forty-two, and even Japan is in a slightly happier condition with almost twenty-one missionaries to each million of her people.

With civilization thousands of years old, its rich resources, its wonderful skill in beautiful arts, and possessing a religious fevour unsurpassed among the nations, what might India have been to-day if it had been won for Christ when first the Gospel was carried to its shores?

Tradition has it that India was visited by some of the Apostles. But it is authentic history, that as far back as A.D. 190, Pantaenus, teacher of the first missionary school in Alexandria, received a request to send teachers to that country. He went himself; and on arrival found a number of Christians who possessed a Gospel of Matthew in Hebrew. And as early as the beginning of the fourth century, three hundred and fifty churches, well organised and flourishing, were in existence. But just about that time, (313) the Roman Emperor proclaimed Christianity the religion of the state. Thus popularised, the holy religion of our Lord was soon adulterated to such an extent that it became almost indistinguishable from the Paganism around it. Very soon the spiritual life of the church became too impotent to engage in missionary effort. Where there was an ardent faith, its energy was used in defending truth against the errors inside the church; or it withdrew into seclusion to save itself. Only in very rare instances did believers grasp the need for more vigorous evangelism. And it was only a matter of time until a corrupt Christianity was entirely swallowed

up in heathenism, or fell an easy prey to the merciless attacks of Mohammedanism. Syria, Mesopotamia, Persia, Asia Minor, Egypt and North Africa, where once the Church of Christ had flourished, are now under the sway of Islam; while India is in the toils of both the "False Prophet" and the age-old superstitions of her Hinduism.

The appeal from this part of our Empire is urgent and rendered articulate in many ways. In an article in a British paper, S. Satymurti, member of the Madras Legislative Council, recently wrote, "India to-day is the poorest country in the world. . . . Only ten per cent. of our people can read and write. Our average age is twenty-three. Four hundred out of every thousand children born die in their first year. The average income of the Indian per head per day is not more than a penny. The vast majority of my countrymen live on the brink of starvation."

In a speech on the conditions in India, a member of the British House of Commons said: "Forty million people go to sleep every night having eaten only one meal during the day." Just let us think what that means; let it sink in—about four times the number of the entire population of this vast dominion—only one meal a day—when they can get it.

Hinduism, dating from probably 1500 B.C. has 217,000,000 adherents, and is unique among the religions of the world for its system of caste. It originally taught that there were four castes whose members must follow their hereditary occupations, must not marry members of any other caste, and must not eat with any but their own. These were first Brahmans, the priestly and intellectual class; second, Kshatriyas, the rulers and warriors; third Vaisyas, the common agriculturists and artisans; and fourth, the low-caste Sudras. The process of subdivision has gone on until there are sixty-four powerful castes having each more than a million members. And altogether there are over two thousand mutually exclusive subcastes in the religious system of modern Hinduism. In instituting these social divisions which render progress in a nation impossible, it would seem that the religion of India has accomplished the unrivalled feat of bringing into being a system stronger than itself, for religious differences are tolerated and ignored while the slightest non-observance of the social cleft is followed with the full penalty for such indiscretion. Indication of this is given in the General Report of the Census 1911. "No one is interested in what his neighbour

believes, but he is very much interested in whether he can eat with him or take water from his hands." Only the religion of the Lord Jesus Christ, with its teaching of universal brotherhood and its spiritual power to enable men to live it, can effectually dissolve the class crystallisation of society.

There are 26,000,000 of widows in India. Most of these are young, many mere children. By the laws of their religion they are not allowed to marry again. And by British legislation they are deprived of the religious rite of Suttee, in which they would join their husbands in death.

When convinced that she is accursed and a curse to others, it must be extremely hard for a girl to keep on living among even her own who despise and shun her. Believing that self-inflicted death will remove her reproach and bring merit and great reward, it is not to be wondered at that salvation is sought through selfdestruction. In his last letter to the writer, Bro. G. Philpott of Dalton-ganj says, "Even suttee is not abolished completely. Of course it is rarely practised openly. But one will frequently read in a city paper of a woman, perhaps just a girl, having poured kerosine on her clothes and set them alight. It is reported as a case of suicide, but as a matter of fact it is more likely, and if she were a widow, certainly, a case of suttee. No one of course can question the victim, and nobody else will give evidence. Probably the deed was done in secret. These poor wives still think it the highest duty they can perform to accompany their husbands in death. . . . There was a case earlier in the year of a woman very determinedly being burned with her husband. She gave out that she was going to do it, followed the bier with a drawn sword threatening anyone who attempted to stop her, mounted the pyre and was burned beside her husband's body. The government can get hold of nobody in a case like that, and their chief interest is in trying to prevent a repetition, and keeping that place from becoming a shrine. The people have very persistently been trying to make it a place of pilgrimage, taking away "holy" relics, etc. And the whole community will feel that this was truly a most worthy and devoted wife, if nothing more." Legislation may prevent suttee, but Christianity will make it undesired. It is rooted in a religious conviction, and can only be removed by religious conviction of another kind.

India has nearly 40,000,000 of boys and girls whom one in eight gets any regular ed

And who can tell of its multitudes of abandoned and orphaned children? Again, and again, the authorities send to the missionary asking him to take in some foundling whose relatives or neighbours have laid it out in the jungle, hoping for a speedy release from the pangs of its poor starved life, because they are too poor to spare the morsel that would hold body and soul together. And what can the missionary say? What could any Christian say to a request like that?

The response to the Gospel may not be as ready to-day as when first it was presented to the people of India. But the foundations are being more widely and more enduringly laid. It is not possible to build very high on a narrow foundation except at the risk of disaster in the time of storm. And there is every cause to be confident in the permanency of Christianity among the Hindus, because it is only accepted at a sacrifice and when it has vanquished a host of adversaries. And when won to Christ, the native of this land of ancient and dark superstitions is in no wise behind the most cultured of his brethren in devotion to his Lord, and in service to His kingdom.

India has a capacity for the things of the spirit that we might be excused for envying. Reverence, patience, endurance, self-denial, liberality are features that distinguish her Christian converts. And in her hordes of nameless poor and myriad child-life, her great mystic poet, Rabindranath Tagore, sees inestimable potentiality for universal good. In a great speech, at a gathering of some of the wealthiest people in Japan, he said, "You have asked me to bring wise men to you. Wise men are not so plentiful. But I would like to bring to you in Japan, if only I could do so, the poor of India, my own Indian poor: and I would like you to bring to India your own poor of Japan. For if the poor in every land could get into touch with one another, the countries of the world would understand and sympathy would be possible. For it is through the poor and through the children that the Kingdom of God can best be brought on earth."

When we think on that poor congregation of forty-five members in Latehar sacrificing so much to build a house for God, and at the same time, out of their poverty, sending a donation to purchase Bibles for the natives of Central Africa, we feel that, there, if anywhere, Heaven has indeed come down on earth. When we remember the sterling Christian character of such a man as Paulus Bengra, native preacher under Bro.

Watters, a man who gave up a splendid position in the Indian civil service, forfeiting a handsome salary and pension for old age, in order to preach the Glad Tidings, we feel India has capacities for the things of God that will yet make her prominent in His service. And when we recollect that Temba and Sukan, the first converts at that station, were formerly Devil-priests and are now teaching the doctrines of Jesus, we are proud of our fellowship in the Gospel in India, and are confident that victory belongeth unto our Lord.

163a Roncesvalles Ave., Toronto.

Our Contributors

"WORSHIP GOD."

By J. C. Bailey.

Texts—Rev. 19:10, Rev. 22:8, 9, Acts 10: 25, 26.

This is an imperative command given to the Apostle John, who was sending a message to the churches of Asia and through them to the whole creation. (He that hath an ear let him hear.) (Rev. 2:7.)

The question is: Is it necessary to preach such a sermon as this or to write such an article in Canada for Canadian people? Do we not worship God? We have no idols. Neither do we bow down to wood and stone. Yet I shall here affirm, and I trust prove before this article is finished that we as a people *do not worship God*.

This was a command given to one of the twelve. When he was shown the beauties of the city "that lieth foursquare," "the tree of life," and that great redeemed throng who do continually serve God, he was so impressed that he forgot to worship, to praise God, but fell down at his feet who showed him these things.

"See thou do it not," was his warning from the messenger of God. Luther, who showed to the world the errors of Rome, was a great man, but he did not found the Lutheran Church. Neither was it his desire that people should form themselves into Lutheran Churches. Almost his last utterance was this: "Do not call yourselves Lutherans, be Christians." In other words, I am not worthy of praise; *Worship God*. (See Acts 4:12.)

His instructions were not followed and to-day we have thousands of Lutherans, and we could trace the history of all sectarianism to the worship of a man or an ordinance.

The next question is this: Can we not wear these

names, honor the men or ordinances and still worship God? Jesus says "No," and though all the world would say Yes, I shall abide by my Saviour. Listen to our Redeemer in controversy with his great foe (and ours). The devil says: "All these things will I give thee, (after he had showed him the kingdoms of the world and their glory) if thou wilt fall down and worship me." What a temptation! We could reason it out this way: Jesus, you worship him this once and then secure the rule of the world. It will save you the horrors of Calvary. It will save you the horrors of death and he isn't asking you not to worship God.

Jesus says: "Thou shalt worship the Lord thy God and him *only* shalt thou serve. (Matt. 4:10) So friends the issue is clear. We can worship God if we serve him alone. Good-bye to all church presidents, to all conferences, to all creeds, and to every rule of man. We can not serve you and serve God.

God has offered us eternal life for our worship and service and you can offer us nothing but worldly fame and we could get that without you (if we want it).

We have now shown conclusively that we must worship God and that he will not accept any half service. We have now proven our statement that we as a people (Canadians) do not serve God for few serve God only as he requires.

Next, how can I worship God acceptably? We are not left in darkness. Jesus says: "The *true* worshippers shall worship the Father in spirit and truth." The vain worshippers worship him after the commands of men. (See Matt. 15:9). Let us from these two texts discern what is required of us as worship. True worshippers worship in truth. What is truth? Webster says "freedom from error." Jesus says in John 17:17 that it is the word of God. Here we have the English meaning and the Bible meaning. Let us put them together. We worship in truth (word of God is truth). Truth freedom from error. Therefore the true worshippers worship God just as it is written, for to add one thing that God has not commanded would make it no longer truth.

The true worshippers also worship in spirit. We are to judge a tree by its fruit. The fruit of the spirit is love, joy, peace, etc. Gal. 5:22, 23.

Do you worship God in spirit and in truth? Do you serve Him only or do you worship after the precepts of men?

"On what are you building, my brother,
Your hopes of an eternal home.

Is it loose shifting sands, (man's commands)

Or the firm solid rock, (God's commands)
You are trusting for ages to come?"

THE SIN OF DOING NOTHING.

Judges 5:23.

By Will Ellis.

"Curse ye Meroz." By whose authority? The angel of the Lord. What has Meroz done? Nothing. Why then is Meroz cursed? Because they did nothing. What ought they to have done? Come to the help of the Lord. Could not the Lord do without Meroz? The Lord did do without Meroz. Did the Lord sustain any loss then? No; but Meroz did. Is Meroz then to be cursed? Yes and that bitterly.

Is it right that man should be cursed for doing nothing? Yes when we ought to do something. There are many professed Christians in the condition of Meroz. They do nothing. They float along indifferently. They are never *able* to do anything, but they always *know* what should be done. They bury their Lord's money in the earth and when He comes to reckon with them they will be pronounced "slothful and unprofitable servants."

My Brethren, can we not all do something for the Lord? Let us all become co-workers with God. If you cannot preach, hold up the hands of those who can. If you cannot write for the press, pay those who do, by subscribing for the "Christian Monthly Review." Remember, Meroz was cursed for doing nothing. And may we all be strong in the Lord, and in the power of His might.

Be steadfast, immovable, always abounding in the *work* of the Lord.

CONTENT WITH SUCH THINGS.

By Wilford Orr.

"I have learned in whatsoever state I am, therein to be content. . . In all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in Him that strengtheneth me." Phil. 4:11-13.

Like all Godly men Paul was always absent from the roll call of those who say and do not; his life reflected in fulness the cause that he embraced. We may sometimes wonder how he could bear up under his load but in the scripture quoted he revealed the secret, that others might know how

to tread that thorny path. He said, "I can do all things in Him that strengtheneth me." We can do it too friends but only in that same way. Perhaps there was not then in the world so much discontent and ingratitude as we see in men to-day. The world greatly needs men like Jacob, who, after having labored zealously for twenty years, said to Esau, "These are the children whom God hath graciously given thy servant."

The world is feeling heavily the burden of unrest and its influence is not barred from the Saviour's fold. John's admonition to the soldiers was to be content with their wages. I see no reason to suppose that we should work for whatever is offered us, but, as the soldiers who received what the authorities considered reasonable, we should with such things be satisfied. Sad to say, many people are not content in any state. Some people move from place to place revealing that they were evidently not satisfied with the lot God saw fit to meet out to them at their last stopping place. I believe that people do not live where it is impossible to obtain food and shelter, and whether the king on the throne, or the poorest peasant, each usually receive that much and no more. Some are content and some are not.

It seems a second nature to man to be always wanting a little more; but that little more we never get; we keep on wishing and striving. This desire gives us ambition and no doubt God intends that we should honestly gain all of this world's goods that we can; not to lay up treasure here but that we may have to give to him that hath need. The wrong is not that we strive to improve our condition for the future, but that we are not content with our present condition for the present.

There is often a good deal of grumbling about the weather. Just recently here farmers were worrying about drouth. Then we had heavy rains and they began to wish it would stop. Granting God only the power of a man, after controlling the climatic conditions for almost six thousand years, He should know how to operate those matters. During that immense period He has always made provision for man's existence. Tho man and beast have been rapidly increasing God has always provided sufficient with none wasted. I trust that we shall never be guilty of inferring by being dissatisfied that His judgments are unwise.

There is, to our sorrow, in the one body, a tendency to be dissatisfied with the progress and conditions of the home congregation. Here is another case where we need to be content with our

state for the present and try to improve it for the future.

Instead of moving in the hope of finding the perfect congregation better stay and try to make the home congregation good. Perhaps we are the slipping cog and our effort is needed to insure the progress of the congregation. We should each strive to make the home congregation the best in the land, having a full working membership, a place of harmony and a leader in missionary work. It can be done, but the preacher can not do it—alone; neither can the elders; nor the brethren; nor the sisters; but by loving co-operation it can be done and we can realize in the full extent that "Godliness with contentment is great gain."

News and Correspondence

If you have received sample copies of C. M. R. it's a invitation to join our list of subscribers.

Help us make the C. M. R. better and bigger.

We give here a clipping from Apostolic Missions, because it is so good, in view of our duty to missions, and the building program of two of our churches. This will help us enlarge our vision.

WHY?

Why should we give money to save those in other countries when there are some in our own country to save? There are other "whys" equally logical.

Why should I give money to save those in other parts of this country when there are needy ones in my own state?

Why should I give for those in other parts of the state when there are needy in my own town?

Why should I give for the poor in the town when my own church needs money?

Why should I give to the church when my own family wants it?

Why should I waste on my family what I want myself?

Why? Because I am a Christian!

—Selected.

A Correction—Bro. McDougall's report last month that Bro. Bailey baptized "80 at one time," should be "18."

Although still confined to the bed, we are glad to report some improvement in Bro. Petch's condition.

You will note a change in size of page this time. There was a demand for this, and we think we can conserve space with larger page—giving same amount of reading matter in half the number of the smaller pages.

Bro. Earl C. Smith, July 28, writes from Benton, Ky., (U.S.A.)—"I should have written you sooner, but you had just as well learn to be imposed on now as any time, for you will have to learn it, since you are the editor of a Christian paper." (Maybe so, but I thought, as a preacher, I had gotten pretty well used to that.—E.G.C.)

Bro. Smith agrees to help us as an associate editor, and further says—"I am in a very fine meeting at Sharpe, near Paducah, Ky. We are having a house full at nights, and a very good hearing in day meetings." He says they are pleased to listen to long sermons, that he is preaching with inspiration, that two have confessed the Lord Jesus, and others are expected.

We can heartily wish Bro. Smith every success in his efforts across the line. But, without being selfish or critical, why can't we fall on some plan whereby our Canadian churches may engage in special revival efforts, such as he is in there, and keep him, and other preachers, busy here in our needy places, during their vacations, or changes of work. This is a suggestion for someone to work out in connection with our "home mission" effort. Perhaps the vacations could be arranged to take place in succession so as to keep a man in the field a good part of the year, till plans were completed for more definite work.

HOME COMING.

The Brethren at Smithville, Ont., are holding an all-day meeting on September 5th, three services. Expect Bro. O. H. Tallman of Clearwater, Florida, to be with us, so might call it a "Home Coming" meeting and may the fellowship be a slight foretaste of the greatest of home comings when we will be home to part no more.

And now may all the Brethren kindly accept this as an invitation to be present.

Yours fraternally, Will Ellis, Sec.

Bro. H. McKerlie, 163a Roncesvalles Ave., Toronto, July 30, writes—"I am to have two weeks vacation, beginning now. But go to Strathmore Blvd., on both Sundays."

Bro. McKerlie agrees to help us as an associate editor. He is interested in India, and sends a

splendid article, for this issue, describing conditions there, which should beget in us a greater desire to help preach the gospel to those people. If not to India to someone in similar conditions. Later we hope to have a cut of Bro. Watters, missionary in India, also article about him and how he is supported.

This may bring up the question of organization for such work. Being rightly afraid of certain organizations, we have possibly gone to the other extreme. Surely the New Testament is plain on this point, and it might be helpful and unifying to have a discussion, on "organization," by different ones. Study the question and be ready when we call for it.

—E. G. C.

Married—Ford-Hellyer; at the residence of the bride's father, Toronto, on 21st July, Susan Viola, youngest daughter of Bro. and Sister C. Hellyer, to George Albert, eldest son of Mr. and Mrs. C. Ford, Toronto. Bro. H. McKerlie, of Fern Ave., officiating.

C. M. R. extends congratulations.

Bro. J. C. Bailey, July 27, Wardsville, Ont., writes, that he is planning to meet in debate, for six nights, at Sarnia, an Adventist preacher, on the questions of the Seventh Day, and the "faith," "practice" and "doctrine" of the church. Debate was to begin on August 15th, but according to later information (Aug. 7th) his Adventist friend has postponed debate till December, owing to orders from "headquarters." We wonder where his "headquarters" are. It wouldn't be a surprise if he backed out altogether, but we hope he won't. The Christian's "Head," before going to "headquarters" said, "Go preach the gospel." Later through the inspired apostles he said, "Preach the word . . . with all long suffering"; "speaking truth in love"; "contend earnestly for the faith." We have our orders, and stand ready to give answer.

Bro. Alex. M. Stewart, 607 Crawford Street, Toronto, July 21st, writes—On Sunday, July 18th, after a long illness and much suffering Sister Burnett of Pekin, N.Y., passed away in Memorial Hospital, Niagara Falls, and was buried Tuesday, July 20th at Pekin. She had a great many friends who came from several parts of the country; some from Canada. The service was conducted by the writer. We feel the earth is poorer and heaven richer because of our Sister's departure." The C. M. R. extends sympathy.

Wardsville, Ont., July 27, 1926.

To the C. M. R.—That our all-day meeting at Woodgreen on July 25th was a grand meeting, is the opinion of those who attended it.

We had visitors from Detroit, Windsor, Sarnia, Blackwell, Thorndale, Forest and Meaford.

The Whitfield boys (three of them) were chairmen at the three meetings.

Bro. Collins of Meaford spoke in the morning and all were pleased and I trust benefited. Bro. Lumby of Detroit presided at the Lord's Table and how great it is that we who seldom meet here below can thus come together and think that it is only till "He come" till we shall meet in sweet fellowship forever.

At the afternoon meeting we had short speeches by various brethren which were much appreciated. We were especially pleased with the talk from Bro. Wearing of Windsor.

At night the writer spoke to another full house though many of our visitors had departed. People from the neighborhood took their places.

We are sorry that the brethren from Windsor upset one of their cars on the way up but glad no one was hurt.

Come again, everybody.

In His service, J. C. Bailey.

(A bounteous dinner was spread at the noon hour on Sister Whitfield's lawn.—Ed.)

Bro. Alex. Stewart, Toronto, July 9th, writes Bro. McDougall: "A very happy event in the history of Vaughn Road Church of Christ took place July 8th when the corner stone of their new building was laid. These brethren have been faithful and loyal in the service of their Master in this place for nearly 20 years. Bro. Colin Cameron, Sr., was chairman. Bro. Alex. M. Stewart saw that the stone was well and truly laid. Bro. McKerlie of Fern Ave. church delivered an address on, "The Reason for the Existence of a Church Patterned after the New Testament Order"; followed by Bro. Earl C. Smith of Strathmore Blvd. on, "Religion that will stand the Test"; then Bro. W. Cauble of Bathurst St. gave some words of encouragement along the line of "living or lively stones," and desire for the fellowship of God's people. Bro. H. Bennetts thanked the speakers for their messages and gave some reports regarding the work, followed by Bro. Fletcher who made an appeal to outsiders to think of their condition in the light of eternity. Bro. and Sister Stephenson, the only remaining charter members, were present.

This is a big undertaking for the few brethren at this place but taken in faith and with a desire to work for the Master. They will appreciate any help in funds or otherwise. We can at least pray for them that our Heavenly Father may prosper His work in their hands."

Bro. Peter Atherton, 277 Bridge Ave., Windsor, Ont., Aug. 2nd, writes: "Bro. Rockcliff, of Fairview Church, Detroit, on a visit to the Old Country, learned of a few isolated members in Windsor. We gathered together and commenced open air meetings, and in a few weeks engaged a room for worship. Three months there and I secured a room in a public school for a year: were requested to move so bought land, that is, made a payment on it. Bought an old building, had it moved to our lot, and fixed it up into a semblance of a meeting house. The lot cost \$2,300.00; paid \$300.00 down, and the building complete about \$600.00. We received considerable help from Detroit churches. We found a baptistry an absolute necessity, having been put to considerable trouble borrowing buildings from denominationalists, so installed one at about \$100.00. We have accommodation for about 100, and a Bible school of all ages of about 100. Imagine if you can all these different classes in one room, and seven or eight teachers all talking at once. Our church membership is about 80. We get quite a few strangers, and are handicapped for want of accommodation. We are in a good residential district and feel sure we could fill a building to hold 250 or 300. This is a fast growing community, and the only New Testament church . . ." They are making plans for building, and he further says, "It is not for ourselves we ask, but that souls may be saved for the Master. We run an open air meeting all through the summer, and have received some sound, faithful members through this meeting."

(It may easily be seen that these brethren are awake to their duty and opportunities. Their opportunities will continue. This makes it imperative that the work should be established on a permanent basis. They already have the lot, and all will see the need of having a good house in which to meet for worship and Bible class work. These brethren are worthy and have made good progress during the two years they have been meeting. We might say the same about the church at Wychwood (Toronto), although they have been on the ground longer. Their building is now in process of recon-

struction. (See report from Bro. Stewart, above). The Windsor brethren already have a fund for building, and it's rather singular, but they tell me that Wychwood has, although under a burden themselves, contributed to the Windsor fund rather liberally. That's the case when one feels the need, and is as it should be—"Bear ye one another's burdens." I would suggest that the old established congregations in Canada help these two congregations now, with a liberal offering. Send it direct to them. Bro. H. Bennetts, 625 Vaughn Rd., Toronto, for Wychwood, and Bro. Atherton for Windsor. Don't forget. Let's support the work of the church in a worthy manner. See "Why?" above.—Ed.)

Bro. T. W. Bailey, Thessalon, Ont., Aug. 9, writes: "Probably some might be interested in our trip to Southern Ontario. On June 9th we left here with our little Ford and travelled as far as South River, about 265 miles. On the 10th we travelled about 200 miles, arriving at Thornbury about 10 p.m., where we were cordially received by Bro. and Sister W. Whitfield. The next day we visited a brother and sister in the flesh (of my wife's) at Griersville, then on into Meaford to the great June meeting, where we heard some fine speakers and met so many old friends (Meaford being our old home) and enjoyed the fellowship to the full of old and new friends: Brothers and Sisters in Christ. Then after visiting a few days and preaching once in Meaford we in company with our son and family motored down to Wardsville, landing there on the 18th and commenced a meeting at Sarnia on the 20th, which continued over the third Lord's Day. The work is young in Sarnia, nevertheless there are some fine people there that we learned to love by our association with them. Next we started at Woodgreen on the 5th of July and continued there for exactly two weeks where (with the extra efforts of our son in getting people out to the meetings) we had a very well attended meeting in spite of the very busy season, and also met and made lots of friends at and around Woodgreen. And from there we went to Selkirk, which was our home for six years, and were surely received with outstretched arms. But our stay was all too short, with many regrets at our leaving so soon. But we had four nights meeting which increased each night, the house being about full the last night. We then went to Toronto where our daughter and son-in-law, Mr. and Mrs. R. E. Hoover, entertained us over one Lord's Day. We attended Strathmore Blvd. for

the morning service, listening to Bro. Keffer speak, and at night we visited Bathurst St. congregation and had the pleasure of hearing Bro. Couble preach. Left there on Monday morning and made the trip back home in safety in a couple of days.

ACKNOWLEDGEMENTS AND ENCOURAGEMENT.

For Christian Monthly Review.

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Missionary—From Meaford Church for Bro. Sheriff, \$5.00 July, \$5.00 August; from Thornbury for S. \$10.00 July, \$1.65 August, and \$5.00 for Watters. And for Watters, Bro. A. Watson, \$5.00; E. Wheeler, \$1.00; Sis. W. H. Laycock, \$1.00; Nellie O'Bourne, \$5.00; Eleanor Ellis, \$5.00; Sis. Myrtle Craig, \$1.00; Phyllis White, \$5.00; Florence Trussler, \$2.00; V. Lighthouse, for H. A. Rogers, \$1.00; Mrs. L. & C. Rogerson, for H. A. Rogers, \$1.00; Dr. Lily Jackson, for Clara E. Kennedy, \$5.00.	

IDEALS—OR IDEALS OF LIFE.

By E. G. C.

(Concluded)

Ideals of life resemble the plans of the builder or the model of the sculptor. To construct an admirable house the builder must secure admirable plans. If the sculptor would carve an immortal statue he must first fashion a worthy model. It has been said, "Ideals are engines drawing us to higher levels." So the following is safe counsel—

"Live for something, have a purpose,
And that purpose keep in view;
Drifting like a helmless vessel,
Thou can't ne'er to life be true.
Half the wrecks that strew life's ocean,
If some star had been their guide,
Might today be riding safely—
But they drifted with the tide."

We recognize the fact too that a perfect ideal is not self-centered. Scott puts it this way—

"The wretch concentrated all in self,
Living shall forfeit fair renown,
And doubly dying shall go down,
Into the vile dust from whence he sprung,
Unwept, unhonoured, and unsung."

The sisters would perhaps put it this way, in the words of Kingsley—

"Be good, sweet maid, let who will be clever,
Do noble deeds, not dream them, all day long;
And so make life, death, and the great forever,
One grand sweet song."

The great dramatist puts it as follows for all of us—

"This above all, to thine own self be true;
And it must follow as the night the day,
Thou canst not then be false to any man."

While we are giving ideals in poetry, this from Henry Van Dyke is appropriate—

"Four things a man must learn to do,
If he would make his record true:
To think without confusion, clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and heaven securely."

Thanks to Mr. Van Dyke for such wholesome advice.

Of course I couldn't close the paper without a reference to the Bible and ideals. The Bible does a unique service in supplying and defining the highest ideals. It is for us, through the system called Christianity, to realize these ideals.

We have not the time for many, but some from the Old Testament—

"Whatsoever they hands findeth to do, do it with thy might."

"Fear God and keep His commandments; for this is the whole duty of man."

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God."

But the Bible renders its greatest service in telling us of Jesus who demonstrated to the world the very highest ideal of human life known to man. Yet such a high ideal was within the understanding of the fishermen and common people of his day, who heard him gladly. Christ's ideal of life

is given to us in the Sermon on the Mount. Here we hear Him say—

"Blessed are the pure in heart, for they shall see God."

"Thy will be done in earth as it is in heaven."

"Seek ye first the kingdom of God and His righteousness."

"Lay not up treasures upon earth, but lay up treasures in heaven."

"Ye cannot serve God and mammon."

In a word God has set this ideal for us—"Be conformed to the image of His Son," and thus "adorn the doctrine of God."

I said the Bible defines the highest ideals. What would be the condition of the world to-day without the Bible? If the words and phrases of the Bible could all be withdrawn and forgotten—but one can't imagine it. If such were possible the Bible could be reproduced from the literature of the world. We are indebted to the Bible for our highest and best ideals, and the definition of them. Paul's pathetic words, "Without God and without hope," would be true, without the Bible.

Yet there are those unfortunate souls who have no place on their program for the precepts and ideals of the Bible. Some go further and read it to doubt and scorn it and oppose it. They accept willingly all the blessings to be derived from its influence in the world, yet are so destitute of gratitude they won't help propagate its principles, nor thank God for giving us such a book. Some say it is nothing but fables. Some say the Genesis account of the creation is untrue and childish. Others say the whale never swallowed Jonah. Still others say the virgin birth is a fable or a myth of the gods. In fact where has not the sacred volume been attacked? It seems to me we should accept it at all points. Another has well said, "Cut the Scriptures anywhere and they bleed with the blood of the Lamb of God."

And I believe that is the real issue in all this so-called modernist attack on the Bible. I think it an attack on the divinity of Jesus the Christ the Son of God. The Devil is no fool, and he knows as well as we know that the divinity of Jesus is the key-stone to the Bible, and the bed-rock of Christianity. Remove that and the whole thing would collapse. Remove his divinity and He would not even be a good man, which some seem to be willing to admit. All shades of opposers need a change of ideals. They should be spending their God-given time and means in a better way on the high road. For the Bible will

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Church of Christ, 517-15th Ave., W. Calgary. Lord's Day meetings: Bible Study, 10 a.m.; Breaking of Bread, 11 a.m.; Preaching the Gospel, 7.30 p.m. Wednesday evening, 8 p.m., Bible Study and Prayer. Secretary, A. T. Wadlow.

VICTORIA, B. C.—Church meets at 585 Bolskin Road, Lord's Day, 11 a.m., to commemorate the Lord's Supper.

VANCOUVER, B. C.—Church meets at 604-12 Ave. E., Lord's Day, for Breaking of Bread at 11 a.m.; Lord's Day for Gospel Service at 7.30 p.m.; Wednesday at 8 p.m. for Prayer and Bible Study. School at close of Lord's Day morning meeting. Secty.-Treas., F. E. Lucas, 2637 Patterson Ave., Burnaby, B. C.

WOODGREEN, ONT.—Church meets on Lord's Day at 11 a.m. for Bible Study. At 7 p.m. for Preaching and Worship. J. C. Bailey, Evangelist.

VILLE, ONT.—Church meets each Lord's Day for Worship. L. J. Keffer, Evangelist.

L. ONT.—Church meets in private house at 11 a.m., for Bible Study and

at 7.30 p.m., for Preaching and Worship.

INES, O.—Church meets on Lord's Day at 11 a.m. for Bible School. At 11 a.m. for Preaching. Wednesday at 8 p.m. for Preaching. Wednesday at 8 p.m.

—Church of Christ meets in Sons of David Hall, 1459 Retallic St., near Dewdney Ave., at 11 a.m. for Worship, and at 7.30 p.m. Cecil Seed, 1555 Garnet St., Toronto, 1231 Pasquaw St., Evan-

Church meets on Lord's Day at 10.30 a.m. and Worship.

—Church meets at home of P. J. Smith, 1459 Ave., Westmount, Que. Phone 1-1111.

S.—Church meets for Worship at 10.30 a.m. Bible Study and Worship. McDougall, Elder; W. H. Bur-

—Church meets on Lord's Day at 10.30 a.m. At 11 a.m. for Worship. At 7.30 p.m. Preaching. Wednesday, 8 p.m.,

Church meets on Lord's Day at 10.30 a.m. At 11 a.m., for Worship. O.

Church meets each Lord's Day

BEAMSVILLE, ONT.—Church meets on Lord's Day at 10 a.m. for Bible Study. At 11 a.m. for Worship. At 7 p.m. for Preaching. Wednesday at 8 p.m., Bible Study.

MEAFORD, ONT.—Church meets on Lord's Day at 10 a.m. for Bible Study. At 11 a.m. for Worship; at 11.45 a.m. and 7 p.m. for Preaching; Monday 8 p.m., for Bible Study. Wednesday at 8 p.m., for Prayer and Bible Study. First Lord's Day in each month, Business Meeting at 8 p.m. E. Gaston Collins, Evangelist.

THORNBURY, ONT.—Church at Thornbury meets in the home of W. A. Whitfield, Lord's Day at 10 a.m. for Bible Class, and 11 a.m. for Communion; also every Tuesday at 8 p.m. for Bible Study.

LIVINGSTONE NORTH, ALGOMA, near Thessalon.—Bible Class Lord's Day at 1.30 p.m. Preaching and Breaking of Bread at 2.30 p.m. T. W. Bailey, Evangelist.

McRORIE, SASK.—Church meets in Monmawala School-house at 3 p.m. each Lord's Day. T. W. Banting, Sec.-Treas.

GLENORA, MAN.—Church meets in the private house of Bro. C. Johnson, on Lord's Day at 3 p.m. for Worship and Breaking of Bread. Sec., Bro. W. W. Adams.

TORONTO (FERN AVENUE)—Lord's Day Services.—Bible School 9.45 a.m. Meeting for Worship 11 a.m. Preaching of the Gospel 7 p.m. Wednesday 8 p.m., meeting for Prayer and Bible Study. Visitors welcome.

TORONTO (STRATHMORE BLVD.)—Lord's Day Services.—Bible Study 10 a.m. Worship 11 a.m. Bible School 3 p.m. Gospel Preaching 7 p.m. Earl C. Smith, 265 Strathmore Blvd., Evangelist. A. E. Firth, 659 Pape Ave., Secretary.

SELKIRK, ONT.—Church meets Lord's Day at 11 a.m. for Worship and public teaching. 7.30 p.m. for Preaching the Gospel. H. M. Evans, Evangelist; W. M. Hoover, Clerk.

ESTEVAN, SASK.—Church meets at 1014 Second St., on Lord's Day at 11 a.m., for Bible Study and Worship. At 7.30 p.m. for Preaching. Wednesday at 8 p.m. for Bible Study. H. A. Rogers, Evangelist; Thos. Orr, P. O. Box 422, Elder.

SEATTLE, WASHINGTON, U. S. A.—Church meets at 4073 First Avenue N. E. Lord's Day 10 a.m., Bible Study. 11 a.m., Breaking of Bread and Worship. 7.30 p.m., Gospel Service. Thursday at 8 p.m., Prayer and Bible Study. A. B. Gardner, Elder, 4132 Eastern Ave.

WINNIPEG, MAN.—Church meets at 610 Sherbrooke St. (N. W. corner Sherbrooke and Sargent.) Services Lord's Day, 11 a.m., Breaking of Bread and Worship; 3 p.m., Bible School; 7 p.m., Preaching of the Gospel; Wednesday, 8 p.m., Prayer and Bible Study. Secretary, Bro. W. Eatough, 529 Toronto St., Winnipeg.

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